Einige religiöse Gedichte John Lydgate's.

I.

Text der Gedichte.

INAUGURALDISSERTATION

der

philosophischen Fakultät I. Sektion

der

K. LUDWIG-MAXIMILIANS-UNIVERSITÄT MÜNCHEN

vom

4. März 1910.

Vorgelegt von

Otto Mahir.

OBERVIECHTACH, Opf.
Buchdruckerei von Adolf Mahir.
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Genehmigt auf Antrag der Herren:

Prof. Dr. J. Schick

und

Geheimen Rat, Prof. Dr. H. Breymann.

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Seinen lieben Eltern

in aufrichtiger Dankbarkeit

gewidmet.

Vorwort.

Die nachfolgende Abhandlung, die in einer kritischen Neuausgabe einiger religiösen Gedichte John Lydgate's besteht, verdankt ihre erste Anregung einem gelegentlich geäußerten Wunsche des H. Professors Dr. Brandl in Berlin, Lydgate's kleinere Gedichte durch Neuausgaben der Öffentlichkeit zugänglich zu machen, ihre Ausführung aber als wissenschaftliche Staatsarbeit wie als Dissertation dem gütigen Rate des H. Professors Dr. J. Schick in München.

Aus der vorgelegten Arbeit soll der Text der behandelten Gedichte und ihre Inhaltsangabe Heft I bilden, dem in Bälde als Heft II ihre kritische Bearbeitung folgen wird. Die beim Text der Gedichte durchgeführte Interpunktion stammt vom Unterzeichneten.

Gleich an dieser Stelle erfülle ich die angenehme Pflicht, für die vielfache Hilfe und Unterstützung, die mir bei Abfassung der Gesamtarbeit zu Teil geworden ist, meinen herzlichen Dank auszusprechen. Das handschriftliche Material wurde mir in entgegenkommender Weise zur Verfügung gestellt von dem Britischen Museum in London, der Bodleian in Oxford, der University Library, der Trinity College Library und der Jesus College Library zu Cambridge, deren Autoritäten ich hiefür meinen Dank abstatte. Für persönliche Hilfe bin ich meinem verehrten Freund Mr. F. P. Sprent, einem Beamten des Britischen Museums, vor allem aber meinem hochverehrten Lehrer Herrn Universitätsprofessor Dr. J. Schick in München zu großem Danke verpflichtet, da er mich jederzeit durch seinen wertvollen Rat in freundlichster Weise unterstützt hat.

Oberviechtach, Opf., August 1910.

Otto Mahir.

Die vier folgenden Gedichte mögen betitelt werden:

Pater Noster = P. N.
Benedic Anima mea = B. A.
A Poem on St. Valentine's Day = V. D.
Ab Inimicis oder **A Prayer for King, Queen and People = A. I.**

Das letztgenannte Gedicht ist zwar nach dem Harleian MSS. 7578 fol. 18 in den 'Reliquiae Antiquae' vol. I pag. 237 schon abgedruckt worden. Wenn es aber trotzdem auch in dieser Ausgabe nochmals behandelt wird, so geschieht dies hauptsächlich darum, weil der Text des 'Envoy', in den verschiedenen Handschriften verschieden lautend, schon vielfach zu Erörterungen bedeutender Literarhistoriker Anlaß gegeben, die daraus einen Schluß auf Lydgate's Todesjahr ziehen zu können glaubten oder sich für berechtigt hielten, Lydgate's Autorschaft zu leugnen. Außerdem bietet der Text Halliwell's — denn dieser war der Herausgeber des Gedichtes in den Rel. Ant. — keineswegs den besten Text, wenn auch das Harl. MSS. zur besseren Gruppe der überlieferten Hdschr. zählt, wie wir noch sehen werden; er enthält vielmehr zahlreiche Fehler und falsche Lesarten, die teilweise durch Halliwell selbst verschuldet sein mögen. Endlich scheinen auch die 'Reliquiae Antiquae' der Allgemeinheit ziemlich schwer zugänglich. Diese Umstände haben mich bewogen, dieses reizende kleine Gedicht, voll patriotischer Wärme nnd innigen Gefühls, in die folgende Ausgabe aufzunehmen.

Betrachten wir diese Gedichte nun hinsichtlich des Stoffes, den sie behandeln, so finden wir, daß das eine eine poetische Erklärung der sieben Bitten des P. N. ist, das andere eine dichterische Paraphrase des 102. Psalms, das dritte ein balladenartiges Gedicht auf die hl. Jungfrau Maria, das letzte endlich ein balladenartiges Gebet für König, Königin und das englische Volk.

Vielleicht schließt sich nirgends besser als hier eine kurze Inhaltsangabe unserer Gedichte an.

Inhalt des **P. N.**

In seiner gewohnten bescheidenen Weise beginnt unser Mönch sich zu entschuldigen, daß er trotz seines hohen Alters und seiner steigenden Gedächtnisschwäche, ja sogar jeder Hoffnung auf Hilfe der Musen bar, sich an einen so hehren Stoff wie das Gebet des P. N. heranwage, das von Christus selbst als das würdigste und wirksamste aller Gebete seinen Jüngern gelehrt wurde. (1–32) Vier Dinge sind es, die zum Gebete gehören, fährt

er fort und er wünschte sich nur die Zunge, die Kraft des letzteren auszudrücken. (32 — 40) Daran schließt sich eine umfangreiche Digression (40 — 80), in der Lydgate zahlreiche Beispiele aufführt, bei denen auch die Vierzahl eine Rolle spielt, die aber für ihn hier nicht in Betracht kommen. Er will hier nicht sprechen von den vier Evangelisten oder den vier Strömen des Paradieses, nicht von den vier feurigen Rädern des Ezechielwagens, noch von den vier Elementen oder den vier Jahreszeiten, weder von den vier Himmelsrichtungen, noch von den vier Winden, weder von den vier Kardinaltugenden, noch von den vier flammenden Rädern des Eliaswagens oder den vier feurigbeschwingten Stuten des Perseus, sie alle übergeht er vielmehr, um sich mit Gottes Gnade dem Gebete mit den sieben Bitten zuzuwenden.

Übertrifft es ja doch alle anderen Gebete, da es von unserm Hr. Jesus selbst verfaßt, sich am besten unsern geistigen Wünschen anpaßt trotz aller alten Philosophen, die die Bewegung der Himmelskörper für das Höchste und Beste halten, was es in der Welt gibt. Denn dieses würdigste, engelhafte Gebet, dessen Wert er unfähig sei auszudrücken, richtet sich ja an die hohe, mächtige Dreieinigkeit selbst, den Herrn aller Macht (80 — 96.)

Der Dichter beginnt dann mit der Betrachtung der Einleitungsworte des P. N. (96 — 136) Das Wort „Vater" erinnert uns an Gottes Macht und Herrlichkeit, womit er über Himmel und Erde gebietet, er, der uns in seiner väterlichen Fürsorge das Vorrecht gewährt hat, zu ihm in aller Not um Hilfe zu rufen. Dieses Wort „Vater" hat also etwas Zuversichtliches und „Unser" etwas Anheimelndes an sich und wir können sicher sein, in aller Trübsal Erhörung zu finden, wenn wir nur dieses Gebet in Demut, Hoffnung und gläubigem Vertrauen verrichten.

In den Worten 'qui es' drückt sich, so fährt Lydgate fort, unser unerschütterlicher Glaube aus, daß du, o Gott, als erhabener Herr des Friedens im Himmel thronest, dort, wo die Chöre der seligen Geister ewig Hosanna singen. Wir wären zu schwach, deinen glorreichen Namen zu preisen, hätte nicht der hl. Geist in Gnade sich unser angenommen als seiner geistigen Kinder und uns erleuchtet, um nie gegen deine Hoheit zu fehlen. Durch seine Gnade wurden wir auch in der Taufe geheiligt, um dereinst, gestärkt durch deine Herrlichkeit, als auserwählte Kinder für dein Erbe in dein Wohlwollen aufgenommen zu werden.

Hierauf wendet sich der Dichter der Betrachtung der eigentlichen Bitten des P. N. zu, die, wie er sagt, den sieben Tugenden des hl. Geistes entsprechen. Die erste „Geheiligt werde dein Name" befiehlt schon das Evangelium. Er bittet dann den Herrn, ihm dieses Gebot erfüllen zu lassen. Wie mächtig wir aber auch von dem Wunsche, Gottes Gebot zu erfüllen, beseelt sind und wie sehr auch die Flamme der Liebe in uns brennt, so sollten wir doch vor allem darnach trachten jene Haupttugend

der Demut zu erwerben, um durch sie seinen glorreichen Namen so zu verherrlichen, wie er in sich selbst stets verherrlicht wird. (136 — 160)

Die nächste Bitte „Zukomme uns dein Reich“ folgt, die der Dichter so auffaßt, daß er unter dem Reich Gottes einerseits das ewige Leben im Himmel versteht, das zu beanspruchen wir zwar kein Recht haben, das wir aber in Demut von Gottes Barmherzigkeit erbitten, andrerseits das Reich der Gnade auf Erden, durch die wir unsern dreifachen Feind besiegen und uns die ewige Krone erwerben können, die Christus auf Golgatha für alle Menschen erkämpft hat. (160 — 184.)

Wie die Engel im Himmel, so müssen auch wir auf Erden Gottes Willen erfüllen, indem wir seine Gebote halten und alles meiden um Christi Leiden willen, was dir, o Gott, mißfällt, damit wir würdigen Anteil haben mögen am Fleische und Blute Jesu Christi, um das wir in aller Demut zu unserem Heile bitten sollen

Dieses Brot des Lebens, das den Elias am Berge Horeb 40 Tage lang stärkte, gibt auch uns Kraft und Macht gegen all unsre Feinde, wenn wir es würdig empfangen. Es ist das Brot der Engel, jenes Himmelsbrot, das alles übertrifft, immerwährendes Leben gibt, Kranke heilt, Gesunde stärkt und allen Erdenpilgern zum Trost und zur Hilfe gereicht. (184 — 235)

Der Dichter breitet sich dann über die nächsten beiden Bitten aus die er zusammenfaßt in den Vers: “Foryeve our dettys as we foryeve oure.“ Er erinnert an jenes Hauptgebot des Herrn, seinen Gott über alles und den Nächsten wie sich selbst zu lieben. In Demut bekennt sich Lydgate als einen der schlechtesten Menschen, der wohl den Splitter im Auge seines Nächsten, aber nicht den Balken in seinem eigenen Auge sieht. Er warnt davor, von sich selbst stets alle Schuld hinweg auf seinen Nächsten zu wälzen und, trotzdem man selbst der schuldige Teil ist, stets heuchlerisch eine unschuldige Miene aufzusetzen. Denn wer keine Barmherzigkeit haben will, der wird erbarmungslos ausgehen und wer seinen Nächsten durch Verleumdung, Ehrabschneidung, falsche Darstellung, Heuchelei, Betrug, Arglist, Verstellung und Schmeichelei schädigt, der wird der Strafe nicht entgehen, wenn er auch seinen schlechten Lebenswandel noch so lange führt. Unser Gebet aber, so fährt Lydgate fort, ist nicht gut, außer wir stehen in vollkommener Liebe und lieben Freund und Feind ohne Verstellung und Arglist, denn “God lovyd neuer two facys in oon hood“. (232 — 272)

In der nächsten Bitte fleht dann der Dichter um Gottes barmherzigen Beistand in den Versuchungen, denen wir durch unsern dreifachen Feind, die Welt, das Fleisch und den Teufel ausgesetzt sind und er wiederholt hier einen Gedanken, der streng genommen gar nicht hierher gehört, nämlich daß der, welcher keine Barmherzigkeit übt, auch keine empfangen wird. (272 — 288.)

Zum Schluß richtet der Dichter abermals die Bitte an den Herrn um Befreiung von allen gegenwärtigen und zukünftigen Übeln und er beendigt sein Gedicht mit einem nochmaligen Hinweis auf die siegreiche Kraft des P. N., auf die unvollkommene Darstellung dieses erhabenen Stoffes, da ihm alles, selbst der Musen Beistand gemangelt, und mit einem kurzen 'Envoy' an all die 'maystris that shall reede his compylacyoun' schließt das Ganze ab.

Inhalt des B. A.

Es dürfte überflüssig sein, den Inhalt des Gedichtes B. A. genauer zu skizzieren, da es nichts enthält als die metrische Paraphrase des 102. Psalms, der von David selbst verfaßt wurde. Wer also den lateinischen Text dieses Psalmes kennt, kennt somit auch den Inhalt des Gedichtes B. A

Inhalt des V. D.

Der Dichter beginnt hier mit dem Hinweis auf die seit alters in England eingebürgerte Gewohnheit, am St. Valentinstage seine Liebeswahl zu treffen (v. 1 — 7.) Er schildert dann, wie diese bei den verschiedenen Menschen verschieden ausfällt, wie aber seine Wahl alljährlich auf die gleiche Geliebte fällt, die treu und beständig wie keine andere ist, so daß er noch nie seine Wahl zu bereuen hatte. (8 — 21.) Zur Bekräftigung dessen führt er dann, ohne auf chronologische Reihenfolge zu achten, die Hauptvorzüge bekannter Frauen an, die in der Welt- oder Kirchengeschichte eine bedeutende Rolle spielten. Alle jene Eigenschaften, die den Ruhm einer Lucretia, Marcia, Dido, Rachel, Lya, Candace, Bethsabe, Esther, Saba, Penelope, Alceste, Polixena, Medea, Helena, Thisbe, Cleopatra, Chryseldis, Pallas Athene, Penthesileia oder Zenobia ausmachen, sie müssen alle erbleichen vor den Vorzügen jener Frau, auf die seine Wahl gefallen. (21 — 77.)

Dann führt der Dichter den Namen der hl. Jungfrau an und erwähnt dabei die bedeutendsten Umstände ihres Lebens. Es ist jene Jungfrau, so sagt er, die vom Stamme Jesse geboren, vom hl. Geiste überschattet, zur Erlöserin der Menschheit und zur Zuflucht und Helferin aller Sünder wurde. (77 — 91.) Jene Jungfrau ist es, die vom Erzengel Gabriel heimgesucht, vom Kaiser Oktavian mit ihrem Kinde verehrt wurde und die dereinst den gefallenen Theofilus wieder zu Gnaden brachte. (91 — 105.)

Jedem stehe es ja frei, so fährt Lydgate fort, nach Belieben seine Wahl treffen. Bei vielen fällt diese auf bedeutende Heilige, wie eine hl. Katharina, Margaretha, Maria Magdalena oder Lucya, er aber flehe besonders am St. Valentinstage inbrünstig zum hl. Valentin, in seiner Liebeswahl treu und beständig zu sein. (105 — 125.)

Zum Schlusse folgt dann noch ein zweistrophiges Envoy an die Kö-

nigin Katharina, die seine Liebeswahl bekräftigen soll und mit einer Anrufung der hl. Gottesmutter um Gnade für sie und ihren Sohn Heinrich VI. schließt das Gedicht. (126 — 140.)

Inhalt des A. I.

Dieses Gedicht breitet sich in 56 Versen, betrachtend und umschreibend, in der Form eines dichterischen Gebetes über jede der acht lateinischen Bitten aus, die jeder einzelnen Strophe als Überschrift dienen. Sie unterrichten den Leser auch hinlänglich über den Inhalt des Gedichtes, der nur insofern etwas weiter gefaßt ist wie im lateinischen Vorbild, als der Dichter in Refrainversen immer wieder des Himmels Segen herabruft auf die königliche Familie, auf Volk und Vaterland, wodurch das Ganze den Charakter eines allgemeinen Gebetes erhält. Daran schließt sich ein Envoy bestehend aus vier Strophen, worin der Dichter um Gottes Gnade für Heinrich VI und seine Mutter Katharina hauptsächlich bittet und des Prinzen baldige Krönung zum König von England und Frankreich erfleht, da er allein rechtmäßiger Erbe der Krone beider Länder ist. Soweit der Text der ursprünglichen Hdschr. Die übrigen enthalten teils eine, teils zwei Envoystrophen, die sich alle auf den Nachfolger Heinrichs VI. Eduard IV. beziehen.

A.

Text des **"Pater Noster."**

Vgl. hiezu Heft II cap. I — X.

Here begynneth the pater noster.

I.

Atwyxë dred and tremblyng reuerence
Astoned I am, for fer dar nat behold,
To shewe my face or comyn in presence,
Ffeynt of ffantasyes, dulled many ffold,
My wit but feble, my memorye dulled for old,
To medele of thyng solemp*ne*ly begonne,
Mak no comparysou*n* attwixen led and gold,
Tween a smal sterre and a midday sonne.

II.

May be wyllyng, and fervent in my desirys,
Though for vnkonnyng I dar nat procede,
In aysshis olde, a lytel ffer there ys
W*h*ich yeveth no light nor clernesse at a neede;
My torche is queynt, his brihtnesse doth nat procede,
Wherfore I sholde pleynly me excuse,
Neer that good hope doth my brydel leede
Toward pernaso, to fynde there som muse.

III.

I dar nat calle, nouther of old nor newe,
To Ewterpe for dytees of plesaunce
That be depict with royal purpil hewe,
Rad and recordyd, vertuous of substaunce,
Such as calle ageyn to remembraunce,
Excyte hertys w*ith* devout mateerys,
In cryst Ih*es*u to ffynde al suffysaunce,
As they be tauht by the sevene praieris,

Titel] Incipit Pater Noster I.
5. but] bot I u. ö. 6. medele] mell I; solemply] solennely H. I. 7. attwixen] atwene I. 9. I] f. in H. L. 11. there] yeire I. 16. pernaso] perna so I; there] yare I. 17. nouther] no*yer* I.

IV.

In Pater noster breefly comprehendyd;
While he was here, of trouthe it is thus fall,
Tauht his discipulis, which may nat ben amendyd,
For it transcendith other prayerys all,
Most auctorised, whan we for socour call,
Most celestyall, and moost of dygnyte,
Crowned among praieris in the hevenly stall,
Yif it be said in parfight charyte.

V.

Foure be remembrid in especyall,
Which appartene onto this matter,
And been in dede verray celestyall,
Which passe in shynyng the hevenly sterris cleer,
And been foure thyngis longyng to prayeer,
Lyk as myn auctour maketh mencyoun,
But I am dul and clypsed of my cheer,
To telle what vertu restith in orysoun.

VI.

I speke of foure first in myn avys,
Nat of the foure hevenly gospelerys,
Nor of foure floodys that come fro paradys,
That norisshe al Egypt with ther fressh Reverys,
Nor how Ezechiel with his foure speerys
Callid "Quatuor rote", which in al vertu schyne,
But of a mater longyng to prayerys,
Tauht by Ihesu, our rudenesse tenlumyne.

25. Pater] *puter* I. 26. thus] *yus* I. 32. Yif] if I. 36. passe in shynyng] in shynyng passe I. 37. thyngis] thyng*is* I. 43 foure] iiii I. 44. norisshe] norisshith H. ther] the I. 47. prayerys] prayre I.

VII.

I nat remembre of the ffoure elementys,
Nor of the foure sesouns of the yeer,
Of foure complexiouns, dyuerse of ententys,
Of sonne or mone, why they be dirk or cleer,
Nor of foure wyndys which dyuersly appeer,
But vnder support and correccyoun,
I me submytte to alle that schall now heer
This symple processe of my translacyoun.

VIII.

I dar nat speke of foure cardynall,
Fortitudo nor of attemperaunce,
Of rightwysnesse, oon the pryncypall,
Which al policie set in good gouernaunce,
For which I caste my rudenesse to avaunce,
So that prudencia lyst to be present,
And grace also thorugh goddys purviaunce
Lyst to prouyde, taccomplisshe myn entent.

IX.

Malapertnesse and presumpcyoun
With vnfeyned, trewe humylyte
In despit of ffals ambycyoun,
I take counsayl of feith, hope and charyte,
Callyd "virtutes theologice"
To dyrecte my desolacyoun,
And on this processe, to haue mercy and pite,
With favour benygne, to do correccyoun.

51. foure] iiii I. 69. theologice] theologie I. 72. benygne] benige I.

X.

Nat apparteneth onto this partye
The foure wheelys, brennyng briht as gleede,
That ladde the chaar to paradys of helye,
Nor of perseus the firy wynged steede
Whos goldene trompe, thoruh perce and mede,
To blowe ther triomphes, sent out his bloody souns,
I passe al this, grace shal my penne leede,
To speke of prayer and sevene peticiouns.

XI.

The whichë sevene, groundid in al vertu,
I dar weel seyn, passen alle prayerys,
Maad and compiled of our lord Ihesu,
Most covenable to alle our goostly desirys,
Nat withstondyng alle old astronomerys
Seyn and conferme in ther phylosophie:
Sonn and mevyng of the nyne speerys
Passe and surmounte al worldly harmonye.

XII.

I haue no mouth, pleynly to devyse,
Ffirst to remembre the grete dygnyte,
Ferfull to take on me so hih empryse,
Moost celestial, most angelyk of degre;
For to the hihë myghty trynyte
It is direct, lord of moost puyssaunce,
Which callid is oon, two and thre,
Al oon in vertu, and al oon in substaunce.

73. onto] to I. 76. firy] fire I. 77. trompe] triumphe I. 80. sevene] vn I. 82. passen] passith H. I. 83. of] in H. 84. covenable] couable I. Nach Str. XI folgen in H. nochmals Str. III und IV, aber in v. 18 steht diesmal Calliope für Ewterpe. 93. for to] tofore H.

XIII.

This woord "pater" shewith in substaunce,
His myght is moost grettest of excellence,
Of hevene and erthe hath al the ordenaunce,
Callyd welle of grace, myrour of sapience,
Which to his children of fadirly providence
Hath yove a fraunchise above fraunchises alle:
That we may boldly, with devout reuerence,
Ageyn al myschef to hym for helpe calle.

XIV.

First this woord "pater" set us in assuraunce,
And this woord "noster" geveth us homlynesse,
Hym to requere with devout obeysaunce,
Remedye geyn al worldly dystresse,
So that charite with hir suster meeknesse,
Feith, trust aud hope be with hem present
Than, whan we preie and seyn of feithfulnesse
Pater noster, we shal haue our entent.

XV.

In this woord "pater" stant al our confydence,
Our hool beleve, whan we seyn: "qui es",
Our stedefast feith, and fully our credence,
In hevene abidyng as souereyn lord of pes,
Where thre Jerarchies day nor nyght nat ses
To crie in celis with hevenly melodye,
Cherubyn nor seraphyn, not slouh nor rekeles
Syngen osanna with fervent armonye.

102. above] abovif I. fraunchises] fraunches .
109. that] yat I. 110. hem] them I. 111. Than] yan I.; we] whe I.
114. our] houre I. 119. slouh] slowe I. 120. Syngen] Synging I.

XVI.

Whos glorious name for to magneffye,
Mouth and tonge be lame of ther langage,
But the hooly goost by grace lyst us guye,
Us to enspire in our mortall passage
As goostly children, born of hih parage,
Neuer to thyn hihnesse *do* no mortal offence
In this dredful, perlous pylgrymage,
Tyl cleer confessioun our gyltes recompense.

XVII.

We wer renewyd ful nyh to thyne allye
By the hooly goostys gracious influence,
First be baptem to gynne at that partye,
Next confermyd be thy magnyfycence,
To been accepted to thy benyvolence
As chose children to thyn herytage,
That we may seyn with devout reuerence:
Lord, haue mercy on al our old outrage.

XVIII.

Thes sevene peticiouns been, of vertu moost,
Only to god of hooll herte applyed,
To the sevene vertues of the hooly goost,
First whan we seyn: thy name be sanctyfyed,
Name of alle names, halwyd and gloryfyed,
As the gospel pleynly doth comaunde,
But her my symplesse, *with* argus nat cleer eied,
Meve this questioun, aske this demaunde!

122. ther] ye I. 125. parage] lynage H. 126. Neuer] Neui I; *do*] by H. L.] be I. u. ö. 129. renewyd] renowede I; allye] aley I. 131. partye] parey I 133. benyvolence] delyueraunce I. 134. chose] close I. 137. Thes] The I. 139. sevene] vn. I. 140. thy] this H. 144. aske] axing H.

XIX.

How myhte in us be kyndelyd suych desire,
Boldly to seyn, conceyved our febylnesse,
Thouh charite *brente in us* as flawme of fyre,
Lyk as in seraphyn brenneth al parfitnesse,
I answere thus: a ground take of meeknesse,
Vertu of vertues, doctours sey the same,
Vuder support of his paternall goodnesse,
To seyn or thynke: halwyd be thy name,

XX.

Withoute addicioun, to sette our herte at reste,
That ther withal, we haue this sentence,
For our party to conclude for our beste
In our inward goostly intellygence,
First that his name, name of most excellence,
Withinne hymsilf, euery hour and space,
Be sanctyfied, so by his provydence
It may in us be sanctyfied be his grace.

XXI.

Thy kyngdam, lord, enlumyned *with* thy face,
Where is ful gladnesse of al goostly lyght, } **Adveniat**
Mot come to us, tymë set and space, } **regnum**
Whan thow assignest be thyn eternal myht, } **tuum**
Of thy presence that we may haue a sight,
O gracious lord, our tymë so provyde,
Cleymed *with* meknesse of mercy more than riht,
Meue of thy passioun, that we may there abyde!

145. myhte] myght H I. 147. brente in us] in us br. L. 148. in] f. in I.
150. vertues] virtutes I. 157. his] in his H; name of] of I. 159. his] high I.
164. thow] *yow* I; assignest] assigned I. 167. than] ther H.

XXII.

Thy kyngdam, lord, first in this present lyf
Come to us, to rewle us and gouerne
Geyn the assautys, and the treble stryf
Of our thre enmyes, lord, hold so the lanterne!
By thy grace, which that is eterne,
Regne so in us, of resoun hold so our brydell,
Tween good and evell, we may so discerne,
Geyn thy plesaunce, to do nothyng in idell!

XXIII.

Lord, by thy mercy regne in us so heere,
Of alle vices, we may haue victorye,
To cleyme a tytle above the sterris cleere,
Thy passioun cheef set first in memorye,
With the to regne in thyn eternall glorie,
Axed by bille, wreten with thy precious blood,
For folk alyve, and folk in purgatorye,
Doosed and asseled at calvary on the rood!

XXIV.

So as thy wyll fulfelled is in hevene, } **fiat**
Right so in erthe fulfellyd mot it be, } **voluntas**
Lyk as the court, above the sterrys sevene, } **tua**
Of ordrys nyne, and jerarchies thre
Syngen sanctus, thries, tofor the trynyte,
So make us, lord, with deuout observaunce,
Day and nyht, knelyng on our kne,
Thy deth, thy passioun, to haue in remembraunce!

171. geyn] ageyne I. 172. hold] shuld H; the] yi I. 186. it] yei I.
189. Syngen Singing I.

XXV.

First thy preceptys, and ten comaundementis
We may fulfylle attwixen hoope and dreede,
And forsake, with al our hooll ententys,
Al that sholde dysplese the in deede,
Sith, to a peleer, thow lyst for us to bleede,
Therwith to doon al that thow lyst comaunde,
Suffre thy mercy so vpon us spreede,
Part to receyve that thow gaf at thy maunde,

XXVI.

To thy dyscyplys for a memoryall,
For a perpetuall commemoracyoun
Of thy flessh and (thy) blood, take in especiall
Of a pure maydyn, thyn incarnacioun,
Thy meek suffraunce for our Redempcioun!
With mynde also thow lyst for us be ded,
That we may cleyme for our savacioun,
Receyve thy boody among in forme of bred,

XXVII.

That we dar seyn with al humylyte,
Vnder the wynges of thy proteccyoun:
Panem nostrum da nobis hodie,
Knoden afforn pilat, baken in thy passioun,
Our dayly bred, our restauracioun,
Our foode, our manna geyn fendis violence,
Strong with Helias, bible maketh mencyoun,
To mount Oreb, to haue there residence.

panem nostrum cotidianum da nobis hodie

194. attwixen] atwene I. 197. peleer] piloure I. 202. perpetuall] perpetuel I.

XXVIII.

This bred of lyf yeveth us force and myht
Geyn goostly enmyes, whan they wolde assayll,
Helthe of the sowle, our boody strong in fight,
With spiritis infernall, to holden a batayll.
Sathan abitt nat for all his apparayll,
Wher this bred is sacred with crystis mouth,
Clenly receyved, the ffend may nat avayll,
So gret vertu this bred hath est and south.

XXIX.

This bred of angelis, bred celestyall,
Bred that excelleth resoun and nature,
Callid bred of lyf, and repast eternall,
Yeveth lyf aylastyng, and euer shal endure,
Moost comended by prophetis in scripture
To sowle and boody, bred of moost comfort,
Folk in siknesse, this bred doth hem recure,
To pore pilgrymes restoratyf and support.

XXX

In this peticioun, o lord, do us socoure, | **et dimitte**
First consydryng our fragylyte, | **nobis**
Foryeve our dettys as we foryeve oure, | **debita nostra**
Above al thyng to love and drede the,
Next our neihebour in parfit charite!
First deme mysilf, werst of any man,
Voyd of presumpcioun, bowyng doun my kne,
And to remembre vpon the pellycan,

220. spiritis] sprites I. 224. bred] lorde I. 225. angelis] aungell I. 228. and euer shal] and shal euir I. 231. hem] them I. 232. pore] pure I. 234. consydryng] considyng H. 235. oure] ours I. 240. pellycan] publican H

XXXI.

Durst nat lefft vp his eie vp to the hevene,
To looke vp ferful onto the sonne streem,
And I am soyled *with* the synnes sevene,
Can in myn eien nat seen a large beem,
Thouh it spradde al abrood this Rewm;
Can seen weel motys in other menhis sight,
A smal sparcle that casteth out no beem,
Blent in my fauhtys, thouh torchis wer cler light.

XXXII.

This to seyne, I can be weell vengable,
Whan my neihbour doth a smal trespace,
Thouh I be gylty and horrybly coupable,
Can fynde weies lyghtly for to passe,
Ageyn my brother grete gyltes compasse,
Mysilf excuse, and put on hym the wrak,
Lyk fawssemblaunt shewe out a fair face,
As in mysilf ther founde were uo lak.

XXXIII.

And to conclude: who wil no mercy haue
At his most neede, he shall go mercylees,
And who is besy, his neihbour to deprave
By fals report, escapeth nat harmlees,
Mordre at the bak and language rekëlees,
Ipocrisie, fraude, compassyd gnyle,
Symylacioun, and fflatery, put in prees,
This sort will out, thouh they dare a while.

241. lefft vp his] lefft his H. 242. onto] on H; looke] luke I. 246. other] *yer* I.
247. beem] leem H. 263. symylacioun] simulacioun I.

XXXIV.

But yif thow stonde in parfit charite,
To love thy frend and also thyn enmye
Withoute feynyng or duplycyte,
That ther be no fraude covertlye,
To shewe oon outward, another inwardlye,
In suych wyse thy prayer is nat good,
I dar afferme and wrytë trewlye:
God lovyd neuer two facys in oon hood.

XXXV.

O lord Ihesu, of mercyful pyte,
Vnder the baner of thy passioun,
Ageyn our dedly dredful foys thre
Suffre us to fall in no temptacioun,
The flessh, the fend by fals collusioun,
The olde serpent *with* many thousand treyne,
Withoute blood, shad for our Redempcioun,
We may in charite nat weell this praier seyne.

et ne nos
inducas
in temptacionem

XXXVI.

It is remembred of mathew the gospell
Of a servaunt, as maad ys mencyoun,
Cause his lord was ageyn hym fell,
He was fetryd and signed to prysoun.
In signe who wyll do no remyssioun
At such a streit, his servaunt for to save,
"Dimitte nobis" put from *his* orysoun,
Who doth no mercy, he shall no mercy haue.

270. nat] na H. 274 the] yi I. 278. *The*] *with* L. 287. *his*] this L. 288. he shall no mercy] no mercye he shall I.

XXXVII.

Of thy benygne mercyfull pyte,
Lord, in this perlous, dredful pilgrymage,
Saue us from daunger, and al aduersyte,
And us delyver from al foreyn damage,
From perellys passed *with* our present passage,
Future swolwys of fortunys ffloodys,
Dredful caribdys, syrenes mortal rage,
And transmutacyoun of al wor*l*dly goodys!

Et libera nos a malo Amen.

XXXVIII.

Pater noster, thys prayeer vertuous,
Yif it be sayd with dewe Reuerence,
Of alle prayerys is moost victoryous
Geyn our thre enmyes, to stondyn at dyffence,
So that Maria lyst shewen her presence,
And fervent charyte be capteyn of the feld,
Ffy on all infernall vyolence,
So crystys passioun be portrayed in our sheeld!

Pater noster

XXXIX.

Lyk as a glenere on a large lond,
Among shokkys plentyvous of auctours
Thouh I were besy, to gadren with myn hond,
Lyk my desire, to haue fou*n*de out som flours,
The grene was repen, russet were the colours,
I fond no sugre in my smal lybrarye,
Soyl dryed vp of my sylver schours,
Fferful and dul there lenger for to tarye.

294. swolwys] stoolows (?) I. 296. worldly] wordly L. 305. as] f. in I. 306. shokkys] stolhhe (?) I. 307. gadren] gether I. 308. haue] ha H. 309. repen] ropen H. 311. of my sylver schours] of Tullius siluer shour's H.

XL.

In this processe any more to seyé,
Good will abood in myn inward entent:
The aureat lycour was in my study dreye
Of calliope, and all his fauour spent.
Fond there no clauses, but skrowes al to-rent,
No thyng enlumyned *with* gold, asour nor red,
Which shall be joyned with my testament
Leyd on my brest, hour whanne I shall be ded.

XLI.

Though I was dul in my devocyouns,
Duryng my lyf, with cordyall Reuerence
Dayly to seyn thes sevene petycyouns,
Herte and mouth accordyng in sentence
With circu*m*staunces of intellygence,
To plese the lord with hooll affeccyoun,
Veyn thoughtis voydë slouthe and necclygence,
Mor than a thousand withoute devocioun.

XLII.

To alle my maystris knelyng on my kne
That shall reede this compylacyoun,
I pray them meekly, of ther benyngnyte,
First dewly doon examynacyoun,
And, folwyng affter, just correccyoun,
Whan they haue leyser and covenable space,
That I may ffynde supportacyoun
By goodly favour, to correcte of ther grace.

Explicit. (L.)
Explicit quod Joh. Lidgat (H.)

322. cordyall] cardinall I. 323. petycyouns] peteciors I. 329. maystris] masters I. 331. them] yam I; ther] yare I. 333. folwyng] foloyng I. 334. they] yai I. 336. correcte] corret I.

Text eines kleineren, Lydgate zugeschriebenen "Pater Noster."

Trin. Coll. MSS. Cbr. R. 3. 21. fol. 274.

Vgl. hiezu Heft II cap. IX.

Hic sequitur oracio dominica per daun Johan Lydegate translata.

I.

Oure glorious ffadyr *that* art in heuen,
Kepe vs *thy* chyldre *that thow* hast wrought,
Graunt vs these petyciouns seuen,
As thy son taught *that* hath vs bought!
Thy name be halowyd in all our thought,
The fende confusyd *with* all hys wylys,
Thy image we been, forsake vs nought,
O Pater noster, qui es in celis!

II.

Thy kyngdom, ffadyr, late come tyll vs,
That we had lost *tho*rough dedely synne!
But now *thy* son, our lord Ihesus,
Hath brokyn *the* prysoun *that* we were ynne,
The dyse were crist, *thow* dydyst vs wynne,
The fende confoundyd *with* all hys wyles,
Let kome *thy* kyngdom, we ben *thy* kynne,
Pater noster, qui es(t) in celis!

III.

As *thy* wyll, ffadyr, ys done aboue,
So here in erthe *thy* wyll be done!
Make clene our hertes, set *the*re *thy* loue,
For *with*out *thy* helpe, oure labo*ur* is none!
Teche vs thy wyll, or *grace* be gone,
The fende confusyd *with* all hys wyles,
And *with thy* mercy graunt vs pardone,
Pater noster, qui es in celis!

IV.

Oure dayly brede yeue vs thys day,
Bothe bodyly and gostly sustenaunce,
Ellys we shull fayle here in *thy*s way!
But yef *th*u make som purveaunce,
Of gostly foode sende vs habundaunce-
The fende confusyd w*ith* all hys wyles-
And erthely frutys aftyr *thy* plesaunce!
O Pater noster, qui es in celis!

V.

Also, good ffadyr, foryeue our dettys,
To all our dettors as we foryeue,
Our gostly sauo*ur*, somtyme hit lettys,
When other be temptyd, vs for to greue,
To bere hyt esyly, *th*ow can vs releue,
The fende confusyd w*ith* all hys wyles,
Helpe vs *thy* chyldre of Adam and Eue,
O Pater, qui es in celis!

VI.

Suffre vs not fall into temptacion,
Wether hit com of flesshe or fende,
Kepe vs from all foule delectacion,
Ffor bytternes is euer *the* last ende!
Yeue vs now grace, our lyfe to amende,
The fende confusyd w*ith* all hys wyles
And neuer *thy* goodnes more to offende,
O Pater noster, qui es in celis!

VII.

And whateuer offence ys done before
In *th*ought, worde, dede or countenaunce
Ffro *the* furst day *that* we were bore,
We aske now grace of repentaunce,
And here to performe oure dew penaunce
Kepyng our wytt*es*, and *thy* hert*es* ten,
And, gracious ffadyr, take no vengeaunce,
Sed libera nos a malo Amen!

* * *

B.

Text der Paraphrase: **„Benedic anima mea.“**

Vgl. hiezu Heft II cap. I — X.

Take*the* goode heed, sirs and dames, howe Lydgate
daun Johann, *the* Munk of Bury, moeued of deuocyoun, ha*the*
translated *the* salme **"Benedic anima mea domino."**

I.

Benedic anima mea domino et omnia
quae intra me sunt nomini sancto eius.

O *tho*u, my soule, gyf laude vnto *the* lord,
Blesse him, and preyse, and forget him nought!
Alle myn entrayllis, boo*the* in deed and word
And al *that* euer is in myn inward thought,
Gyf thank to him *that thee* so deere ha*the* bought!
Of kyndenes he was no thing to blame,
Late serche *thyn* hert with al *that* may be thought,
And ofre al vp vnto his hooly naame!

II.

Benedic anima mea domino et noli
obliuisci omnes retribuciones ejus.

And *tho*u my sowle, yit blesse him efft ageyne,
Haue euer in mynde his consolacyouns,
Be not forgetful, but be truwe and pleyne,
Ay to remembre his retribucyouns!
To him haue ay *thy* contemplacyouns,
Sith he *thee* bought with his precyous blood,
Be not vnkynde, but in *thyne* orysouns
Thenk for *thy* saake, he starff vpon *the* rood!

Titel v. T_1=Ad.] A deuoute salme of *the* sautier which Lydegate daun John translated in *the* Chapell at Wyndesore at *the* request of *the* deau whyles *the* kyng was at evensonge T_2.] f. in H. 7. thought] sought H T_2. 9. yit] yute Ad.] f. in H.

III.

Qui propitiatur omnibus iniquitatibus tuis,
qui sanat omnes infirmitates tuas.

Which is alwey to *thyn* iniquytees
So pacyent ay, and moostë suffërable,
Hele*the*, and rekure*the* alle *thy*ne infirmytees,
Of lordes alle *the* moostë mercyable,
Moost lovyng eeke, euer oon, and not vnstable,
Voyde of chaunge, and of al doublenesse-
God graunt, my preyer beo to *thee* acceptable,
That shewest to me so muche kyndenesse!

IV.

Qui redimit de interitu vitam tuam,
qui coronat te in misericordia et miserationibus.

Ffor he bye*the* euer, and make*the* redempcyoun,
Thy lyf frome deeth and frome captyvytee,
With his blood he made *thy* raunsoun,
And with his mercyes he corowne*the* *thee*,
And in his mercyes he gyve*the* *thee* libertee,
Whane for *thy* synne *the* feonde do*the* *thee* manace
And condescende*the* of mercyful pytee,
Ay whan *thou* axest for to do *thee* grace.

V.

Qui replet in bonis desiderium tuum:
renouabitur ut aquilæ juventus tua.

He accomplisshe*the* in goodnes *thy* desyres,
He is in loue so stedfast and so truwe,
Thyne hert enamoure*the* with his goostely fyres,
And lyke an Egle, *thy* yowthe shal renuwe

17. him in H. T_1. T_2.] thyn Ad. 18. and moostë] and so H. 19. rekure*the*] recouerith H. 20. *the* mooste] al most, *the* f. in Ad. 22. al] f. in Ad. 28. his] hees T_2. 29. in] f. in H. T_2. gyve*the* *thee*] gyve*the* *thee* *the* H. T_2. 30. do*the* m] do*the* *thee* Ad. T_2. 36. lyke] lyche H. T_2

Elyche fressh of face, and eek of huwe,
Cladde with a mantel of Immortalyte,
Withoute appallyng of aage elyke nuwe,
With citeseyns of *thy*ne hevenly cite.

VI.

Ffaciens misericordias dominus
et judicium omnibus injuriam patientibus.

Thowe art *the* lord, prophetis doon recorde,
Moost renomed of power and of might,
Doyng mercy, and misericorde,
And doome to alle wheche *that* suffre vnright.
Cast on me, lord, *thy* mercyable sight,
And graunt me mercy toforne, er *that thou* deeme,
Set pees toforne, and modefye *thy* right,
Ffor of myself I haue nought *thee* to qweeme!

VII

Notas fecit vias suas Moysi,
filiis Israel voluntates ejus.

He made hees weyes vnto Moyses
Ffor to be knowe, *the* byble can weel telle,
His willes also by vertuous eucresse
Vnto his loued peeple of Israell,
And Pharoo, *that* on hem was so felle,
Out of his daunger made hem free to goo;
So let *thy* mercy, o lord, *thy* right precelle
Ageynst *tha*cusing of oure goostly foo!

39. appalling] appullyng H. 40 *thyne*] the H 42. renomed] renouned T_2. 43. and mis.] and gret mis. H T_2. 44. wheche *that*] alle *that* H T_2; suffre vnright] suffren any vnright T_2; v. 46 u. 47. sind umgestellt in Ad. 46. er *that*] or *that* Ad. v. 47. ist in T_1 an den Rand geschrieben. 49. vnto Moyses] vnto *that* T_2; vnto the H. 50. weel] wle H. 55. right] myght H.

VIII.

Miserator et misericors Dominus,
longanimis et multum misericors.

Mercy*ful* lord on wrecceches in distresse,
Which ~~on~~ *thy* mercy beon ay awaytyng,
Withoute vengeaunce souffrest of *thy* goodenesse
Synners repent hem, *the*yre leyser abyding,
Moost mercyable *tho*u art in forgyving
To suche as beon redy to do penaunce,
Nowe graunte me, lord, *by* grace in my lyving,
Or I passe hennes, to haue ful repentaunce!

IX.

Non in perpetuum irascetur Dominus
neque in aeternum comminabitur.

This lord shal not perpetuelly beo wrothe,
Nor he shal not eternally manace,
Ffor mercy euer toforne his right it goo*the*,
And alle his werkis pacyence doo*the* enbrace;
And he is redy euer to doo grace,
Who axe*the* mercy, he wol him not forsake,
Therfore, o lord, whane we shal hen*nes* passe,
Tofore *thy* doome vs to *thy* mercy take!

X.

Non secundum peccata nostra fecit nobis
neque secundum iniquitates nostras *retribuit nobis.*

Affter oure synnes *the* lord moost gracyous
List for noon haast avenged for to be,
Nor lyke oure trespasses, he is not rygorous,
To do vengeaunce of his benignyte,

57. Mercy Ad; T_1] Mercy*ful* H. T_2 59. *thy* f. in Ad. T_1. 63. lord by grace H T_2] grace lord Ad. T_1 69. to] forto H. 73. *the*] *thee* T_2] yee H. 75. trespasses Ad. T_1] trespas H T_2 Nor] ne H. T_2

Mercy preferring toforne his equyte,
Ffor but his mercy soothely passed his right;
I cane na more, but I seye for me,
Whane he shal deeme, I durst not come in sight.

XI.

Quoniam secundum altitudinem *coeli a terra*
corroboravit misericordiam suam super timentes se.

Ffor affter the hevens heghe altytude
Passethe the eorthe in comparysoun,
He hathe made strong his mercy, to conclude,
On alle that drede him of truwe affeccyoun.
I cleyme mercy and voyde away raysoun,
And to his grace lowly me submitte,
Ffor vpon mercy stant my saluacyoun,
On which to trust myn hert shal neuer flytte.

XII.

Quantum distat ortus ab occidente,
longe fecit a nobis iniquitates nostras.

Als fer in seothe, as the cleer oryent
Is in distaunce, whane Phebus shynethe bright,
Ffrome the west party of thoccydent,
Right so the lord, whiche is moost of might,
Hathe sette oure synnes asyde out of his sight,
His doome delaying, that we may come to grace,
Making appeel to mercy frome his right,
What synfull ellys durst peer afore his face?

77. preferring] preferrith Ad. 80. in s.] in his s. Ad. 92. so] to T_1 T_2; 94. delaying] delayng Ad. to] by H. 96. what s. ellys] Ellys what s. H. T_2

XIII.

Quomodo miseretur pater filiorum,
misertus est Dominus timentibus se,
quoniam ipse cognovit figmentum nostrum.

And as a fader mercyful is founde
Vpon his childre, for to haue pytee,
Right so *the* lord of mercy most habounde
Is mercyful to alle *th*at dreedful be;
Ffor he alloone knowe*th*e oure freeltee,
And whoo of hert can dreed him, loue, and serve.
Nowe graunt vs, lord, of *thy* benignytee
Mercy toforne, or we *thy* doome deserue!

XIV.

Recordatus est, quoniam puluis sumus,
homo sicut foenum dies ejus, tamquam flos agri sic efflorebit.

He is remembred *th*at we but poudre be,
A mannys dayes beon but welked hay,
Or lyke a floure, ful feyre and fresshe to se,
Which in *the* feelde faade*th*e and go*th*e awey;
Ffor whane beaut*e* is cloosed vuder clay,
Ffare weel of you*th*e al *the* lustynesse,
Which tyme, o lord, ne sey not to vs nay,
To haue mercy vpon oure wrecchednesse!

97. mercyful] mercy H. T_2. 102. And whoo] Who *th*at H T_2. 107. and] or H. T_2. 108. *the* f. in Ad. T_1 109. beaut*e*] beautes T_1. Str. XIV ist in T_2. nochmals geschrieben.

XV.

Quoniam spiritus pertransibit in illo
et non subsistet et non cognoscet amplius locum suum.

The spiryt of man shal soone frome him passe,
Al sodeynly, and no whyle abyde,
In *th*is worlde here no more knowe his place,
And fare weel *th*anne al worldly pompe and pryde!
Sette lordship and ricchesse *th*anne asyde,
Al tresor here nys but transytorye,
Wherfore, o lord, let mercy so provyde,
That we with *th*ee may regnen in *th*y glorye!

XVI.

Misericordia autem Domini ab eterno
et usque in eternum super timentes eum.

Thy mercyes, lorde, beon preysed frome eterne,
Euerlasting who can beholde and se,
Who loue*th*e *th*ee, and can with dreed couserne
Thy kyndenessis and *th*y gret bountee,
To alle suche *th*y mercy is mooste free;
And of a mayde thorughe mercy *th*ou were borne,
Thorughe whos preyer and humylytee
Ffor lack of mercy ne let vs not be lorne!

XVII.

Et justitia illius in filios filiorum,
his, qui servant testamentum ejus.

113. frome] fro T_2. 115. knowe] to,knowe H T_2. 116. worldly] f. in Ad. 117.] Sette lordship thanne and riches a side Ad. 121. preysed] commended H T_2. 122. who can] whoo *that* eane T_2. 124. kyndenessis] kyndenesse Ad. H. T_2.

And of *this* lord *the* grete rightwysnesse,
Meynt with his mercy by lyneal discent,
Shal sprede to children *that* doon hir bysynesse,
Ffor to obserue of hert his testament;
And truly keepe his comaundement,
Theyre issu no mescheef shal encoumbre,
Nowe, goode lord, of faythful truwe entent,
Graunt me grace, I may beon of *the* noumbre!

XVIII.

Et memores sunt mandat*orum ipsius*
ad facienda ea.

For *the*y beon fully, as in *the*yre ententys,
Of oon hert, stable as any stoone,
Remembring ay of his commaundementes,
Ffor to fulfille hem, and forget*e* noon;
But hem conserve wherso *the*y ryde or goon,
Now, goode lord, moost stedfast and moost kynde,
Rent on *the* roode bytwixe Merye and John,
Tofore *thou* deeme vs, haue mercy in *thy* mynde!

XIX.

Dominus in coelo *paravit sedem suam*
et regnum ipsius omnibus dominabitur.

134. issu] genderure H. T_2. 136. Graunt] So graunte H.T_2. grace] graunce Ad. of] on H. 138. stable as any stoone] st. as is *the* marbul stoone H. T_2. 139. of] on H. T_2. 140. and forgete] and for to forgete Ad.; noon] ner oon T_2] nener on H. 143. bytwixe] betwixt Ad. H.; Merye] Marie Ad.; H. John] Johan T_2. 144. *thy*] f. in H.

God in his palays above celestyal
Hathe bylt a see, and a mansyoun,
And his regne moost imperyal
Hathe ouer al his domynacyoun;
And al stant vnder his subieccyoun.
Wherfore, o lord, thenk on oure frealtee,
And late *thy* mercy beon our proteccyoun,
Ffor other saufconduyt haue I noon for me!

XX.

Benedicite Domino omnes Angeli *eius*,
potentes virtute, facientes verbum illius
ad audiendam vocem sermonum eius.

Alle *the* aungelles of euery gerarchye,
Blessethe thee lord with al *youre* fulle might!
Mighty of vertu, his preceptis to applye,
His worde tacomplisshe, as it is skil and right,
His voyce, his speeche, herkenyng day and night
By attendaunce aboue *the* sterres cleer.
Nowe, goode lord, of mercy sheed *thy* light,
Myn hert tenlumyne *that* boughtest me so deer!

XXI.

Benedicite Domino omnes virtutes *eius*,
ministri eius, qui facitis voluntatem eius.

151.] And lat oure mercy be *thy* proteccioun T_2. 152. haue I noon] none haue we H. Die folgenden drei Strophen fehlen in Ad. 153. *the*] yee H. T_2.

And alle *the* vertues of *the* lord also
Gyve*the* laude and prys to his magnifisence,
And blesse*the* him, as yee aught to doo,
Alle *yee* hees mynistres with duwe reuerence,
Which *that* doon with duwe diligence
His wille, his word, and may not disobeye.
O lord, do mercy ageyne my gret offence,
Or cruwel dee*the* me sodeynly werrey!

XXII.

Benedicite Domino omnia opera eius:
in omni loco dominationis eius, benedic
anima mea Domino.

Blesse*the* *the*e lord, o yee his werkis alle,
Yche place where he ha*the* domyna*cyoun*,
O *thou*, my soule, vnto *thee* lord do calle,
And to his lords*hip* gif benedic*cyoun*!
Ffor lyff, and dethe, and oure saluac*youn*
Eternally depende*the* in his grace,
Asseele oure quytaunce with *thy* redempc*youn*,
Whane *thou* shalt deme vs, stonding tofore *thy* face!

Explicit anima mea Domino.

164. yee] f. in Ad. T_2. 165. duwe] humble H. 167.] O lord moost mighty doo mercy ayenst offence H. T_2 171. do] do*the* T_2. 172. lord*ship*] lord T_1. 175. Asseele] Enseele H. T_2. 176. tofore] afore H. T_2.

C.

Text des Gedichtes **zum St. Valentinstage.**

Vgl. hiezu Heft II cap. I — X.

Lo here beginne*the* a balade made at *the* reuerence of oure lady by daun Johan Lidegate, *the* Munke of Bury, in wyse of **chesing loues at saint Valentynes day.**

I.

Saynt Valentyne, of custume yeere by yeere,
Men haue in vsaunce in *this* regyoun
To looke and serche Cupydes kalundere,
And chese *the*ire choys by gret affeccyoun,
Suche as beon pricked by Cupydes menc*y*o*un*
Taking *the*yre choyse, as *the*yre soort do*tne* falle,
But I love oon whiche excelli*the* alle.

II.

Some cheese for fayrnesse and for hye beaute,
Some for estate, and some eke for rychchesse,
Some for fredame, and some eke for bountee,
Some for *the*yre poorte and *the*yre gentylesse,
Some for *the*yre plesaunce *and the*yre goode*n*esse,
Lyche as *the* chaunce of *the*yre soorte do*the* falle,
But I love oone whiche excelle*the* alle.

Titel nach Ad.^{2} T$_1$] Hare folowe*the* nowe a glorious invocacon to oure blessed ladye made by *tha*t vertuous Lidegate in balade wyse in cheosyng of Valantynes at *tha*t selff feeste with *the* refrayde I love one best of alle Ash] f. in H. 2. in] within Ash H. 3. serche] seche Ash. 5. pricked] prickee Ash. mocyouu] mencon Ash. 6.] Takinge *the*ire sorte as *the*ire choyse well falle Ash. 7. excelli*the*] do*the* excellen Ash. 10. bountee] bewtye Ad. 12. some for *the*yre goodnesse] and theyr goodenesse Ad. H. 13. as *the*] as *the*ire Ash. 14. whiche] which *tha*t Ash.

III.

I chase *that* floure, *sithen* goon ful yoore,
And euery yeere my choyse I shal renuwe,
Vpon *this* day conferme it euermore,
Sheo is in loue so stedfast and so truwe;
Who loue*the* hir best, hit shal him neuer ruwe,
Yif suche a grace vnto his soort may falle,
Whame I haue chose, for she excelle*the* alle.

IV.

Men speke of Lucresse, *that* was of Roome tovne,
Ffor wyvely trouth, founded on clennesse,
Some wryte als of Marcea Catoun
With laud and prys for hir stedfastnesse.
And some of Dido for hir kyndenesse;
Ffortune suche happe leet vpon hem falle,
But I loue oone *tha*t excelle*the* alle.

V.

Rachel was feyre, Lya was eke fecounde,
And ryche also was *the* qweene Candace,
So in hir tyme right fayre was Roosamounde,
And Bersabee hade a goodely face,
Of kyng Dauid she stoode so in *the* grace,
Ffirst whane his looke he leet vpon hir falle,
But I loue oone whiche excelle*the* alle.

Strophe III fehlt in Ash. 23. founded] founden Ash. 24. al of] of all Ad. 27. hem] them Ad. 28. *that*] whiche H. 29. feyre] feyne Ash. 30.] And ryche was eke *the* faire qwene Candace Ash. Vers 31. steht in H. als 32. u. V. 32. in H. als V. 31. 32. hade a] hade eke hade Ash. 31. in *the*] in his H.

VI.

The noble kyng, *the* mighty Assuere,
Cherisshed Hester for hir gret meeknesse,
Ffor wommanhed, and for hir humble chere,
Made hir a qweene, and a gret pryncesse.
To *the* Juwes lawe she was defenseresse
In sodein mescheef *tha*t did vpon hem falle,
But I loue oone whiche excelle*the* alle.

VII.

Saba came fer for kyng Salamon,
To seen his richchesse, and his sapience,
His staately housholde, and his hye renoun,
Gaf him presente*s* of gret excellence,
Herde his prouerbes, and his gret prudence,
Where as he seet in his so royal stalle,
But I loue oone whiche excelle*the* alle.

VIII.

What shal I seyne of qweene Penelope,
Or in Grece of *the* qweene Alceste?
Of Polixeene, *othe*r of Medee?
Or of qweene Heleyne, holden *the* fayrest?
Lat hem fare well, and let hir names rest,
My ladyes name *the*yre renoun doo*the* appalle,
Whome I haue chese, for she excelle*the* alle.

36. The] *tha*t Ash. 38. wommanhed] womanhode Ash. H. 40. defenseresse] deffenderesse Ash. 41. In s.] In *the* s.; hem] them. 43. Saba came] Saba als came Ash; for] frome Ash. 44. seen] seo Ash. 46. presentes H] presente Ad. Ash. T. 47. gret] hye Ad Ash. 48. Where as] Wheree *tha*t Ash. 51. Or] O*the*r Ash; of *the*] of feire Ash. 52. of Medee] of gode Medee Ash. 54. hem] them Ad; hir] theyr H. 56. I haue] I shal H.

IX.

Tesbe *the* mayde, borne in Babyloun,
That loued so weel *the* yonge Pyramus,
And Cleopatre, of wilful moeyoun,
List for to dye with hir Antonyus.
Sette al on syde, oone is so vertuous,
Whiche *tha*t I do my souerein lady calle,
Whame I loue best, for she excelle*the* alle.

X.

Gresylde whylome hade gret pacyence,
As hit was preued fer vp in Itayle,
Pallas Mynerva hade elloquence,
And Pantasilia faught in plate and mayle,
And Senobya lyouns wolde assayle,
To make hem taame, as Oxe is in a stalle,
But I love oone *tha*t excelle*the* alle.

XI.

And if I shal hir name specefye,
That folk may wit, whiche sheo sholde be:
This goodely fresshe, called is Marye,
A braunche of kynges *tha*t sprange out of Jesse,
That made *the* lord thorughe hir humylyte,
To let his golddewe into hir brest dovne falle,
To bere *the* fruyt which shoulde saue vs alle.

57. *the*] *tha*t Ash; borne] eborne Ash. 58. so] f. in H. 62. Whiche *tha*t] whame *tha*t Ash. 63. Whame I loue] And love hir . . ; 64. -hade] sheo hade Ash. 67. Pantasilia] Patasilia Ash. 69.] As oxses bene to make hem tame in stalle Ash; in a stalle] in stalle H. 70. But I love oone] Yitte love I oone beste Ash. 71. name sp.] name yowe sp. Ash. H. 72. may wit] shoulde wit Ash; which sheo sholde] what sheo ever Ash. 73.] Called is oure ladye *the* blesse Marie Ash. 74. out] f. in Ash. 75. thorughe] by Ash. 76. dovne] f. in Ash.

XII

I mene *th*us, whane *the* holy goost alight
Into hir brest, to saue vs euerych oone,
Right as *the* dewe with siluer dropes bright
Ffel vpon *the* flees of Gedeoun,
And as *the* yerde also of Aroun
Bourjonned and bore fruyt to sugre oure galle,
Whome I loue best, for sheo excell*e*the alle.

XIII.

Sheo of oure yvel adawed ha*the* *the* clippes,
Oure victorye of *the* serpent wonne,
This is sheo *th*at whylome in *th*apocolippes,
Saint Johan *th*apposted sawe clo*th*ed in sonne.
Mankyndes joye at hir was first begonne,
Refuyt to synners *th*at for help do calle,
To hir, of goodnesse whiche excell*e*the alle.

XIV.

This is *the* mayde, whiche on *the* awtere
With chylde in armys appeered pleynly *th*anne,
And shoone for brightnesse as any sonne cleere,
Tofore *th*emperour cleped Octouyan
And he felle doune, and worship hir began,
Lefft his pryde, and gan hir socour calle,
To hir, of goodenesse *th*at excell*e*the alle.

79. Into hir brest] In hir bosome Ash; vs] f. in Ash. 80. dropes] dopes Ash. 82. yerde] yerdes Ad; of Aroun] of gode Aron Ash. 83. Bourjonned and bore] Burgeons bare Ash; oure g.] with oure g. Ash. 85. adawed] dawed Ash; clippes] clippse Ash; eclips H. 86. of] from Ash. 87.] *th*is same is sheo which in *th*appocolipse Ash. 88. Johan] John H; in sonne] in a s. H. 90. help] helth Ad; for help do c.] for hir helpe calle Ash. 91.] Ffor mans helpe hir goodnesse . . Ash. 92. on] vnto Ash. 93. armys] arme Ash; pleynly] in *the* temple Ash. 94 u. 95 umgestellt in Ash. 94. And] as Ash; for brightn.] so bright Ash. 95. tofore] to Ash. 97 his] al his Ash; and gan hir s.] of socour cane hir c. Ash. 98. *th*at . .] for sheo exc. . . Ash.

XV.

Sheo was cheef roote of oure saluacyoun,
That first for man *the* helthe gan pourchace,
Whane Gabryell with salutacyoun
Gane frome *the* lord hir salue in *the* place.
Sheo brought first Theofilus to grace
Out of mescheef *th*at he was inne falle,
Whame I love best, for sheo excelle*th*e alle.

XVI.

Men at *the*yre lust may boo*th*e cheese and leet,
Lyche as love doo*th*e *the*yre hertes distreyne;
Kateryne was goode, and sainte Margarete,
Agnes, Agas, and Marye Magdaleene,
Ffydes, Lucya, and also sainte Eleyne,
But of my soort *the* soort is so befalle,
I loue oon best, for sheo excelle*th*e alle.

XVII.

Affter *the*yre hertes to euery man is free,
Whoeuer sey nay, in loue for to cheese,
In choys of love *ther* is gret li*ber*tee,
Euery sesoun, whe*ther* hit thowe or freese.
And for my part, by cause me list not leese,
Ne in my choyse *ther* may no meschief falle,
I have choose oon which *th*at excelle*th*e alle.

102. Gane] Came Ash; *the*] oure Ash. H. 103. Theofilus] Theofolus Ash; to] into Ash. 104. *th*at he was inne f.] into which he was f. Ash. 106 Men] Man Ash; lust] lyst Ad. 107. as love] as *the*ire love Ash. 109. Agnes] Anneys Ash; Agas] Agat Ad; Magdaleene] mawdeleyne Ash. H. 110. also sainte] eke faire sainte Ash. 111.] Of my fortune *the* sorte is nowe me falle Ash. 112.] That I love one whiche excelle*th*e alle Ash. 113. to] f. in Ash; to euery] to any H. 114. in loue for to cheese] *th*at eche wight may cheese Ash. 115 u. 116 umgestellt in T. Vor "Euery" steht b und vor "In" a am Rand. 116. thowe] throwe H. 117. by] be H; me list] I list Ad. leese] cheese H. 119. which *th*at] wh*iche* Ad. H.] whome Ash; excelle*th*e alle] I love best of alle Ash.

XVIII.

Ffrome yeere to yeer for necglygence or rape,
Voyde of al chaunge and of nufanglenesse,
Saint Valentyne, hit shal me not escape
Vpon *thy* day in token of stedfastnesse,
But *tha*t I shal conferme in sikurnesse
My choys of nuwe, so as it is befalle,
To love hir best whiche *tha*t excelle*tne* alle.

XIX.

Lenvoye

Noble pryncesse, braunche of floure-de-lys,
Whas goodenesse thorughe *the* worlde doo*the* shyne,
So weel avysed, so prudent, and so wys,
Saint Lowis blood, and of *tha*t noble lyne,
Lowly beseeche I, conferme and termyne
To yif me love, lyche as it is befalle,
To love hir best *tha*t excelle*the* alle.

XX.

With humble hert bèseeching *tha*t virgyne
Whiche is moost fayre, moost bountevous and gode,
To sixt Henry, his moder Kateryne,
To sheede hir grace, and to *the*yre noble bloode.
And Cryst Ihesu *tha*t starf vpon *the* roode,
Haue on vs mercy, whane we for helpe calle,
For loue of hir *tha*t excelle*the* alle.

121. nufanglenesse] my ffangellnesse Ad. 124. But] So Ash. 126. *that*] f. in Ad. 127. pryncesse] prynce Ad. 131. termyne] determyne Ad. 132. it is befalle] it is me befalle Ash. 133. hir] hur Ad; *tha*t] whiche Ash. 135. and gode] and most goode H. 137. hir] theyr H.

Poem on St. Valentine's day.

Rawl. MSS. Poet. 36.

Vgl. hiezu Heft II, C. cap. I, 5 u. cap. II.

Poem on St. Valentine's day.

I.

Saint Valentyn, of custom yere be yere,
Men haue in vsans in thys regyoun,
To loke and serche Cupides calendere
On thy day here loues by grete efficcoun,
Suche as bin prykkyd by Venus motioun
Takyng ther choys, as fortune woll shew,
But I haue chosen oon that excellyth in wordys few.

II.

Ffor sume chese for fayrenesse and beaute,
Sume for estate, sume for Rychesse,
Somme for fredom, somme for bounte,
Somme for ther port, sume for gentylnesse,
Sume for plesaunce, sume for goodnesse,
Lyke as the chaunce of fortune wyl shewe,
But my choyse excellyth alle in wordys fewe.

III.

Men speke of Lucresse, of Rome town,
Ffor wyfly trouth founde in clennesse,
And somme trete of Marcia Catoun
Wyth laude and price of hyr stedfastnesse,
And sume of Dydo for hyr kyndnesse,
But fortune suche happe let sume falle,
That I haue chesen oon that excellyth alle,

IV.

Thesbe the mayde, born in Babyloun,
That loued so weel yong Priamus,
And Cleopater of wylful motoun
Lyst for to dye wyth here Antonyus.
Set al oon syde, on hys so vertuus,
Whych I do my souerayn lady calle,
Whom I loue best for she excellyth alle.

V.

What shuld I reherse of Grysyldys pacience?
Or speke in Grece of the quene Alceste?
Or of Pallas Minerua that hat the eloquence?
Or of quene Eleyne, holden the fayrest?
Late them fare weell, lete ther names reste,
Suche happe fortune dyd me shewe,
Whom I haue chosen excellyth in termes fewe.

VI.

Ffor yf I shuld the trouth expresse,
The vertues comprehendyd in thys ladyes echon
May welbe veryfied, bothe more and lesse,
In my lady that I loue in yere agon,
And now good happe as gest cam me oon,
Suche fanor eke fortune dyd me shew,
That my choys excellyth alle in wordys fewe.

VII.

And yf I shuld hyr name specyfie,
That folkys may wete, what she shuld be:
Thys goodly fresh callyd is in spicerie
A notable confeccioun, oon, ii and thre,
The deth of conyes, whan they may not fle,
The vessell assised, grettest of wyues alle,
Whom I haue chosen, *the* peples hyr calle.

VIII.

What nedyth of hyr long processe to make,
Sythyn euery vertu that ani herte may thynke,
Embelysshed is in hyr, *ther*for for hyr sake
Thus in myn hert enclose, by penne and ynke
Vnto lady fortune that I may rote and synke,
In hyr herte and in her grace falle,
Whom I haue chosen *that* excellyth alle.

IX.

Also vnto Venus hertely I me compleyn,
That knowyth the ferventnesse of my desyre,
Not to suffyr my mastresse to haue dys*dein*
On me that brenne euer in louys fyre,
But that she wol quite me myn hyre
After my desert, *ther*for grace I calle
Of my lady whych excellyth alle.

X.

Souereyn mastresse, of welfare pris,
Whos goodnesse thorow the worlde doth shyne,
So wel avysed, so prudent, and so wys,
And whos trouth no wyt may determyne,
Of youre specyall grace your eres inclyne,
And yf me leue, lyke as it is falle,
To loue you best that excellyth alle.

XI.

Humbely besechyng to that pure virgyne
That ye ar named after to graunte me grace,
You so to loue, and serue, saunce fyne,
Wythoute interrupcioun in any place,
And therto that I may haue leysure and space,
To do you that we plesaunce calle,
That I may rejoyse a(?) that excellyth alle.

XII.

Go, *thou* messanger, and for fere *thou* quake,
For to apere in so hye presence,
Tyl she of grace the to mercy take,
That hath of custome by ryghtful prouidence,
Mercy annexyd to hyr magnificence,
Of womanly pyte *ther*to haue reuthe,
Where ygnorance causeth such offence,
Wythoute malyse, meuyng nat but treuthe.

Explicit.

D.

Text des Gedichtes: **"Ab Inimcis"**

oder: **"A Prayer for King, Queen and People."**

Vgl. hiezu Heft II cap. I — X.

Prayer for King, Queen and People.

I.

Ab inimicis nostris defende nos Christe!

Most souereigne lord, o blessed crist Ihesu,
From oure enemyes delyuer vs and oure foon,
Vnder whos grace, and vnder whos vertu
We ben assured, whereso we ryde or goon!
Now, lord, that art twoo, and three, and oon,
Kepe and preserue vnder thy myghty honde
The kynge, the quene, the peple, and thy londe!

II.

Afflicciouem nostram benignus vide!

And, blessed lorde, of thy benyngnytee
Considre and see oure afflicciou*n*,
And lat thyn eye of mercye on vs see,
Vs to releve in tribulaciou*n*!
And shadwe vs, lord, with thy protecciou*n*,
And ay preserue vnder thy myghty honde
The kynge, the quene, the peple, and thy londe!

1. blessed] blisful Ad. T^1. T^2. 2. delyuer vs and. .]defende vs. . H^1 T^1. T^2.] defende vs from Ad. 5. twoo and three and oon] thre, two and oon Ad. H^1 T^1 T^2] two, thre and oon H^2 7. The-the] oure-oure Ad, H^1 T^1 T^2; the peple and thy londe] the-the H^2] theyr peple of Yngland Ad. H^1. T^1. T^2. 8. blessed] blisful 10. of mercye] on m. H^2 14-7] . . the peple of the land Ad. H^1.

III.

Dolorem cordis nostri respice clemens!

And, goodë lord, beholde, and eke aduert,
Of thy mercy, and thy grete grace,
The inward sorwes of oure troubled hert,
And looke vpon vs with a beningne face,
And lat thyn wynges of pitee vs enbrace,
And ay preserve vnder thy myghty honde
The kynge, the quene, the peple and thy londe!

IV.

Peccata populi tui pius indulge!

Mekely foryeve the synnes. olde and newe,
Of thy peple, and ther grete offence,
And, goodë lord, vpon ther giltes rewe,
And ther demerites by dome nat recompence,
But reconcyle them with thyn indulgence,
And ay preserve vnder thy myghty honde
The kynge, the quene, the peple, and thy londe!

15. And good] O goode Ad. H^2. T^2; eke] f. ausser in F. H^1. 17. *The inward*] Thinwardes F. 19. wynges] wynge T^2 20. And ay] Lord ay H^2 T^2 21. the-the-thy-thy] the durchaus in Ad. H^2.] the-the-thy-thy H^1. T^1. 24. And good lord] Now lord Jhesu Ad. H^2 T^1 T^2; ther giltes] hir synnes Ad H^1.T^1.T^2.] theire gelthes H^2. 25. And ther. . .]And theire the merites by done not recompense H^2] Where theyr demerites do nat recompence Ad.H^1.T^1 T^2. 26. But reconcyle them] Reconsile hem lord Ad. H^1 T^1 T^2. 27. in Ad. H^1 T^1 T^2: Preservyng ay oure kynge, oure quene and land. 28. in Ad. H^1 T^1 T^2: Goode lord Jhesu vnder thy myghty hand.

V.

Orationes nostras pius exaudi!

And, goodë lord, here our orisouns,
Whan we to the for helpe clepe or calle,
Here oure compleyntes and lamentaciouns,
And doo socour to oure offences alle!
Be oure defence that noo myschefe ne falle,
And ay preserve vnder thy myghty honde
The kynge, the quene, the peple, and thy londe!

VI.

Fili dei!

Thow, sone of god, ay lastynge and eterne,
Haue mercy on vs, and forgete vs nought,
And of thy grace guye vs and gouerne,
And reconcyle that thow so dere hast bought!
With love and drede enbrace our inwarde thought,
And ay preserve vnder thy myghty honde
The kynge, the quene, the peple, and thy londe!

VII.

Hic et in perpetuum nos custodire digneris!

In this lyfe here, and perpetually,
To kepe vs, lord, that thou nat disdeyne,
For alle oure truste stant in thy mercie,

29. And good lord] Thow blissid lord H^1] Thow blisful l. Ad. T^1 T^2; here oure] have here oure H^2; orisouns] orysoun Ad. H^1 T^1 T^2. 31. here oure] her owne T^2; compleyntes] compleynt Ad. H^1 T^1 T^2; lamentaciouns] lementaciouns H^2] lamentacioun Ad. H^1 T^1 T^2. 32. And doo socour] Socoure vs crist Ad. H^1 T^1 T^2; to oure] for oure Ad. H^1 T^1 T^2. 33. ne falle] on vs falle Ad. H^1 T^1 T^2. 34. And ay] And euer Ad. H^1 T^1 T^2. 35. the peple and thy l.] thy p. and thy l. T^1] thy-the T^2] the-the Ad. H^1. 36. sone of god] goddis sone Ad. H^1. T^1 T^2. 38. of] with Ad. H^1 T^1 T^2. 41. thy] a T^2. 42. the-the-the-thy] the-the-the-the H^2] Oure-oure- the-the Ad. H^1] Owre-Owre-theyr theyr T^1 T^2. 43. In this lyfe here] Here in this lyf Ad. H^1. T^1 T^2. 45. in thy] on thy H^1.

Hopynge by grace, we shal therto atteyne.
Thy passyoun shal kepe vs oute of peyne,
And ay preserve under thy myghty honde
The kynge, the quene, the peple, and thy londe!

VIII.

Exaudi nos Christe, exaudi nos Christe!

Here vs, lorde, whan we to the preye,
And here vs, lorde, in myschefe and in nede,
And, crist Ihesu, by mercy vs conveye,
Whiche on the croys liste for oure sake blede,
Ffortune this Realme, and make it wel to spede,
Benigne Ihesu, preserve eke with thin honde
The kynge, the quene, the peple, and thy londe!

IX.

Lenvoy.

O lorde, amonge haue a remembraunce
On sixt henry, thyn ovne chose knyght,
Borne tenheryte the Regioun of ffraunce,
By trew discent, and by title of ryght!
Now, goodë lorde, conserue him thurgh thy myght,
And preserve vnder thy myghty honde
Him, and his moder, thy peple, and thy londe!

46. we shal therto] therto we shal Ad. H^1. T^1 T^2. 47. passyoun shal] passioun eke shal Ad. H^1. T^1 T^2. 49. The kynge, the quene, the peple, and thy londe] The-the-the-the H^2] Both k. and qu. the p. and al this l. Ad. H^1] Bothe k. and qu., the p. of all thys l. T^1 T^2. 50. Here vs] Thow here vs H^1. T^1 T^2] Thow here on vs Ad; to the] vnto the Ad. H^1. T^1 T^2. 52. mercy vs] mercy thow vs Ad. H^1. T^1 T^2. 56. The k., the qu., the p., and thy l.] The k. the qu. thys p. and also England T^1 T^2] The k. the qu. and also Yngland Ad. H^1. 57. O lorde] And lord H^2; amonge haue a r.] amonge alle r. H^2] have eke in r. Ad. H^1. T^1 T^2. 58. On sixt henry] On Edward the fourth Ad. H^1] On kyng Edward the fourth T^1 T^2] Our henry H^2; ovne] awen H^2. 59. the Regioun of ffr.] the Royall Realme of Fr. Ad. H^1. T^1 T^2. 60. and by title] and title Ad. H^1. T^1 T^2. 61. conserue] preserve Ad. H^1. T^1 T^2. 62. And preserve] holy preserve Ad. H^1 T^1 T^2. 63. thy p. and thy] the p. and thy l. H^2] his p. and his l. Ad. H^1. T^1 T^2. In Ad. H^1 folgt nichts mehr. Aber T^1 T^2 fügen noch folgende Strophe an:

O prince, desire for to be honorable,
Cherysshe thy folk and hate extorcioun!
Suffre nothyng, that may be reprouable
In thine estate, doone in thi regioun.
Shew forthe thi swerde of castigacioun,
Drede god, do law, loue trowthe and worthnyes,
And driue thi folke agayn to stedfastnes.
Explicit *quod* Roger Thorney (T^1.)

X.

Lat him in vertu ay encresse and shyne,
Worthy thorgh vertu to be put in memorye,
And forgete nat hys moder kateryne,
Where thou sittest in thy heuenly glorye!
Yive to thy knyght conquest and victorye,
And preserve vnder thy myghty honde
Him and his moder, thy peple and thy londe!

XI.

Be thow hys consaylle, and hys souereigne rede,
So as he wexeth with vertu him tavaunce,
And, blessed lord, be thow bothe helpe and spede
To alle that labouren for hys enheritaunce,
Bothe in this realme, and in the grounde of ffraunce,
And preserve vnder thy myghty honde
Hym and hys moder, thy peple and thy londe!

XII.

In short tyme that thow may atteyne,
Withoute lettyng or any perturbaunce,
To be corowned with worthy corovnes tweyne,
Frist in this londe, and afterwarde in ffraunce,
And give hym grace to lyve to thy plesaunce,
And ay preserve vnder thy myghty honde
Hym and hys moder, thy peple and thy londe!

Explicit. *John Lidgat.**

67. heuenly] heven H². 70. thy peple] the peple H². 72. tavaunce] avaunce H². 82. to thy] in thy H². *Von späterer Hand hinzugefügt.

Lebenslauf.

Otto genannt, bin ich geboren am 24. Juni 1884 zu München als Sohn des Kaufmanns und Buchdruckereibesitzers Adolf Mahir und seiner Frau Pauline, geb. Roitzsch. Nach 5jährigem Besuch der Volksschule in Oberviechtach, Opf., wohin meine Eltern im Oktober 1884 übersiedelten, trat ich 1896 in das Progymnasium Schäftlarn ein, das ich 1901 verließ, um am humanistischen Gymnasium in Rosenheim meine Gymnasialstudien zu beendigen. 1904 begab ich mich zum Studium der neueren Sprachen an die Universität. Von meinem Hochschulstudium verbrachte ich 3 Jahre an der K. Ludwig-Maximilians-Universität München, 1 Jahr an der K. Friedrich-Wilhelms-Universität zu Berlin, und $1^1/_2$ Jahre im Ausland. In München hörte ich die Vorlesungen der Professoren HH. Dr. Breymann, Dr. v. d. Leyen, Dr. Rehm, Dr. Schick, Dr. Sieper, der Privatdocenten HH. Dr. v. Aster und Dr. Jordan, der Lektoren HH. Blinkhorn, Dr. Simon und Wells, in Berlin die der Professoren HH. Dr. Brandl, Dr. Haguenin, Dr. Lasson, Dr. Tobler, der Privatdocenten HH. Dr. Ebeling und Dr. Spies, der Lektoren HH. Delmer, Harsley, Dr. Hecker, und Dr. Pariselle. Während meines 9 monatlichen Aufenthaltes in Frankreich war ich von Oktober 1905 bis April 1906 deutscher Assistent am Lyceum in Le Puy, Haute Loire. In England verweilte ich von August 1906 bis Mai 1907 und besuchte in dieser Zeit die Bibliotheken in Oxford, Cambridge und London, um das Material für die vorliegende Arbeit zu sammeln. Im Herbst 1907 machte ich den I. Prüfungsabschnitt aus der romanischen, im folgenden Jahre den aus der englischen Philologie und im Oktober 1909 den II. Abschnitt der Prüfung für das Lehramt der neueren Sprachen. Von November 1909 bis 15. Juli 1910 gehörte ich als Praktikant dem K. Realgymnasium in Nürnberg an.

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